

The Brethren Evangelist

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ASHLAND, Ohio, July 10, 1889.

A Fact that Should Be Understood.

We learn that prejudice is existing against the owners of this Publishing House, which is based upon the assertion, that the owners are unreasonable in the price they ask, and the amount they offer to partners who desire to sell.

To set this matter straight before all it is exactly as follows:

When Yoder and Garber bought the half interest, they paid \$2,000 cash, with the goodwill of the party selling and his guarantee that he would not publish an opposition paper. Since the purchase the company has purchased over \$2,000 worth of presses and material, in order to get out a paper in fair style and promptly, which could not be done before, and we will show vouchers for this \$2,000, to any one who desires to see them. This \$2,000, is principally, yet unpaid and is debt against all the owners. Here is a straight cash investment of \$6,000, and we will sell out slick and clean, goodwill and all, for \$5,500 cash. Here is a direct sacrifice of \$500 cash, besides all our labor for four years and interests upon \$6,000 capital for the welfare of the church.

We are not asking or seeking compliments or flattery, but we do not like to be misrepresented in this manner, after four years of hard work, our best efforts to serve the church, and giving them what all fair-minded men will pronounce a fairly creditable paper, for a church no larger than ours.

Wasting Time on Compliments.

'Honor to whom honor is due,' is Scripture, but at times there is a large amount of unnecessary compliment-weaving in the articles of correspondents. We have often wished that it was not so. It is seldom much good is done.

Just now we have to deal with an unfortunate misunderstanding between Bro. Cober and Bro. Shomber, both good men. Bro. Shomber desired to pay a compliment to Bro. Cober, and by a slip of the pen he left out a part of what he intended to write in his manuscript. Reports had been circulated about Bro. Cober's loyalty to the church, and he misunderstood Bro. Shomber's intended complimentary remarks as reflections designed to injure his reputation.

Now brethren, forgive and for-

get, and you, reader, draw a lesson from the embroglio—never be too solicitous about your reputation and standing; do your duty in the fear of God, and let him and his Christ bestow the merited compliment, and never go out of your way to pay a special compliment to another in a church paper.

Creeds and Creedism.

Bro. Bauman asks the question whether the Brethren need a creed, and undertakes to answer it.

It ought not to be forgotten that at the consolidation at Dayton, Ohio, in 1883, the New Testament was accepted and sung over as the book of the consolidated churches. The first man who offers anything else or his private interpretations of that book, is repudiating that accepted handbook of the consolidated society or fraternity.

Two or a dozen or a hundred brethren may unite themselves into a society and adopt a defined code of principles for their mutual guidance and benefit in a special effort in evangelizing the world. There is a missionary society in Ohio. There would be no wrong in that society adopting a creed, or a defined code of principles, setting forth in full the line of work it proposes to follow and the principles of doctrine its evangelists shall teach. Each man may frame a creed for himself and his guidance in his ministry and no one has any right to censure him so long as he claims to hold to that general class of people known as Brethren, and maintains the established practices of that class of ecclesiastical societies.

At Dayton, several societies of Brethren entered into a union or consolidation for ecclesiastical purposes, agreeing upon the New Testament as the handbook or constitution and by-laws that should govern it. No provision was made for amendments, alterations, erasures or additions, and this is a negative declaration that the handbook of the consolidated society is unalterable. No judges were appointed to define the articles of the handbook or constitution of government, and therefore each church society holding ecclesiastical relation to this consolidation is left to define the articles as its need may demand, and under this consolidation there is nothing to prohibit each church from adopting a creed, discipline, confession of faith, or rules and regulations, as it may see proper for its own internal management. But when it undertakes to press upon other churches its own creed, rules and regulations in any other manner than by fraternal admonition or advice, it ignores the constitution of the churches consolidated at Dayton and violates the express terms of agreement.

Right here a thousand eyelids will be lifted in horror at these statements, and the old thread-bear argument for unity will be insinuated—must all be of one mind and speak the same things, and the usual plea that this will let in pouring, sprinkling, single immersion, bread and wine passed around upon a plate for the Lord's table and Lord's Supper, etc., etc., etc.

Pause a little!

What does the name *Brethren* indicate? Have you ever con-

sidered what it means in our literature? It means a class of ecclesiastical societies which receive trine immersion as baptism, have a repast and the symbols as the Lord's Supper, and wash one another's feet as a sacrament or gospel ordinance. Any class of people who practice these observances belong to the general style of worshipers known and designated as Brethren. These are—

The Brethren.
The German Baptist Brethren.
The Old German Baptist Brethren.

The River Brethren.
The Christian Brethren.
The First Day Brethren.
The Seventh Day Brethren.
The Progressive Brethren.
The Congregational Brethren.
The Wolf Brethren.

And the Lord only knows how many more.

These all belong to the general family of worshipers known as Brethren.

At Dayton several of these families consolidated and returned to the original name of *The Brethren*, and adopted the original creed, formula, manual, handbook, or whatever you may be pleased to call it, namely the New Testament.

Any society, person or organization that sets aside baptism by three dips, the Supper and communion, and washing feet, no longer belongs to the general family of Brethren, and any church or number of churches which overstep the principle of holding the New Testament as the manual of church government, added to the practices alluded to above, in its fraternal conduct toward other churches, no longer remains a consistent part of the consolidation formed at Dayton, Ohio. Bro. Bauman writes most truly about the practices of the Brethren, and this we add as a hearty indorsement of what he says.

EDITORIAL NOTES.

We notice in the *Religious Telescope*, the loyal organ of the United Brethren Church, that church locking is now being practiced in some places as a consequence of the late division in that church. It seems that people are alike when church difficulties are encountered.

Individuals from the nations of the world are out flaunting their banner of eulogy in honor to the name of the Catholic Priest, Father Damien, who sacrificed all the comforts and luxury of life to benefit a few thousand lepers. Right here under the shadow of the arms of hundreds of Christians are thousands who are dying with the leprosy of intoxication, and these Christians will support the liquor traffic and the long line of sins it entails, for fear they will be unpopular, or injure their business somewhat. They will not do even this much, in union with others to deal a death-stroke to the terrible disease, whose victims are legions, compared with the few lepers made happy by Father Damien's mission.

Viewed on all sides and under every light, the theory that the parable of the Rich Man and Lazarus represents the Jewish and Gentiles is the most complete and plausible. The Rich Man represents the Jews, who were wonderfully blessed by God, and became immensely wealthy and fared sumptuously every day. No sin of any character is laid at his door, unless the simple fact of being rich and living pleasantly is sin. Then Abraham calls the Rich Man his son; while Lazarus is not so addressed or spoken of. A parable is no more than taking a real or imaginary thing to teach a lesson by. The Jews have been woefully tormented ever since the time of Christ, and the great gulf of God's decree is still not taken away.

A writer says:—Historical research naturally follows the Johnstown calamity, and shows that while it will rank as one of the most terrible disasters in history, there are others of the same general character that exceed it in the number of lives destroyed by upward of one hundred calamities of this kind recorded within the Christian era. Invasions by these have been the cause of the greatest losses of life. By one at Cheshire, England, the first recorded, A. D. 353, 3,000 people perished. April 17, 1421, the sea broke through the dikes at Dort, Holland, and submerged seventy-two towns and offices and drowned 100,000 people. A similar disaster occurred again in Holland in 1530, when the number of the drowned is said to have reached 400,000. In 1483 the Severn, in Great Britain, overflowed during ten days, and carried away men, women and children in their beds and covered the tops of many hills. The waters settled upon the lands and were known for a century thereafter as the Great Waters. In 1617, Catalonia, in Spain, was visited by an inundation, and 50,000 people were drowned.

One of the greatest offers we have seen lately is made by The Brethren Tract Society. They propose, on receipt of \$2 to send you one copy of the Johnstown Horror, one Prospectus for taking orders, 20 copies of the Story of Jesus, 20 copies of Doctrinal Points, 20 copies of Face Forward Immersion, provided you pay expressage. The address is 2437 North Eighth St., Philadelphia, Pa. The Johnstown Horror will certainly prove an excellent book to sell.

We are again crowded this week with correspondence and several articles must wait till next week for insertion. There is unusual activity among writers for this season of the year.

The Congregational and Presbyterian churches of Japan have been engaged in an effort to unite for some time. A conference, recently held, was expected to complete the union, but when it assembled, new differences arose and nothing was accomplished. One more effort is to be made. It is extremely hard to unite two ecclesiastical elements into one unless every vestige of catechism, discipline or creed is totally ignored.

Montevallo, Mo.

'Therefore let us keep the feast.'

The feast was kept at Walnut Grove June 15th, in the evening. It was a solemn time, and what made it more so, was that the brethren had every reason to believe that this would be the last time that the aged Elder would be present upon such an occasion. Oh it caused my heart to be made glad to see scattered around the Lord's table, so many young brothers and sisters from twelve to twenty years of age. We had the best order that we ever witnessed. Eld. Simon Leedy officiated. The service pertaining to the supper was principally official. The partaking of the feast and symbols was conducted as an ordinance. No interval between. But as they were eating, the bread was blessed and broken and given to them and was eaten; did not tarry for the bread and cup; but were taken according to the example and precept of the Great High Priest, who reenacted the feast and placed it into the church as an everlasting memorial, and commanded it to be kept in remembrance of Him. Therefore let us keep the feast, not with old leaven, for even Christ our passover is sacrificed for us.

The Lord's Supper, the communion, is the principal feast of all feasts. There is another feast called love and charity feast. This feast can be held as a dinner or supper, and is to be for the poor to feast with us, and is not considered sacred. But the Lord's Supper is sacred, and the offerings that are placed upon the table are consecrated and should be esteemed sacred and that as communion. The Lord's Supper ought to be esteemed as an holy altar and any child of God, fully reconciled, has free access thereto, and that brings us in close communion with God and with one another. You cannot be partakers of the Lord's table and the table of devils. If we would be seated at an idol's table and partake with them it would unite us to them. The bread that we, (servant of Christ) break is it not the communion of the body of Christ? The bread which they break is the communion or fellowship of devils. The things the Gentiles sacrifice, they sacrifice to devils. We believe in close communion, to stand in communion with God and

free from idolatry. Who is it that can or would condemn a son or daughter of the Almighty, seated at the table and to partake of the consecrated offering, except they would eat and drink unworthy? Brother, I am pleased that you are adopting the gospel term, communion instead of love feast.

We ought to be careful not to give any occasion to the erring, not using the terms, 'The Lord's Supper and the communion,' but the Lord's Supper, the communion. Those that have set aside a part of this ordinance maintain that the Lord eat two Suppers with his disciples that night. First, the paschal supper; second, the Lord's Supper. Let us not divide that ordinance and make two out of one. The bread and cup that he gave to the disciples was intended to explain the design of this feast: this do in remembrance of me. For I say unto you I will no more eat thereof until it be fulfilled in the kingdom of God.

Now dear brethren, this may be the last corresponding that will be placed on record from me, and if there is anything that is contrary to the doctrine of Christ do not receive it. If the Lord observed two ordinances, pertaining to the Supper, it is proper to maintain that there were two Suppers; and if they eat two Suppers, they had to tarry after they had eaten the first and this would contradict three of the inspired writers that say, as they were eating he took bread and gave to them and said, take, eat.

Brethren remember me in your prayers.

SAMUEL A. LEEDY.

University Notes.

This week we mail about seven hundred catalogues to our brethren in Ohio, Indiana and Pennsylvania, a few to Kansas, Nebraska, Virginia and Maryland, and about three hundred to prospective students. We have nearly one thousand left to be mailed on application; and we ask those of our brethren who desire a copy, or who know of some young person likely to go from home to school, to drop us a card.

Every brother and sister in the church, or at least in the states of Pennsylvania, Ohio and Indiana, should have a copy, not that you want to go to school, but you ought to be enough interested in our educational interests to know what kind of a school we are having, or at least trying to have, besides you surely have at least one young person of your acquaintance who is likely to go from home to school, and in loyalty to our educational interests you should at least call his attention to our school. It may be just what he wants. Our course of study will commend itself to any student.

We assure you that you can recommend our school for the coming year.

We will give an explanation concerning our Faculty, etc., next week.

Write for Catalogue.

S. E. SHOOK.

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